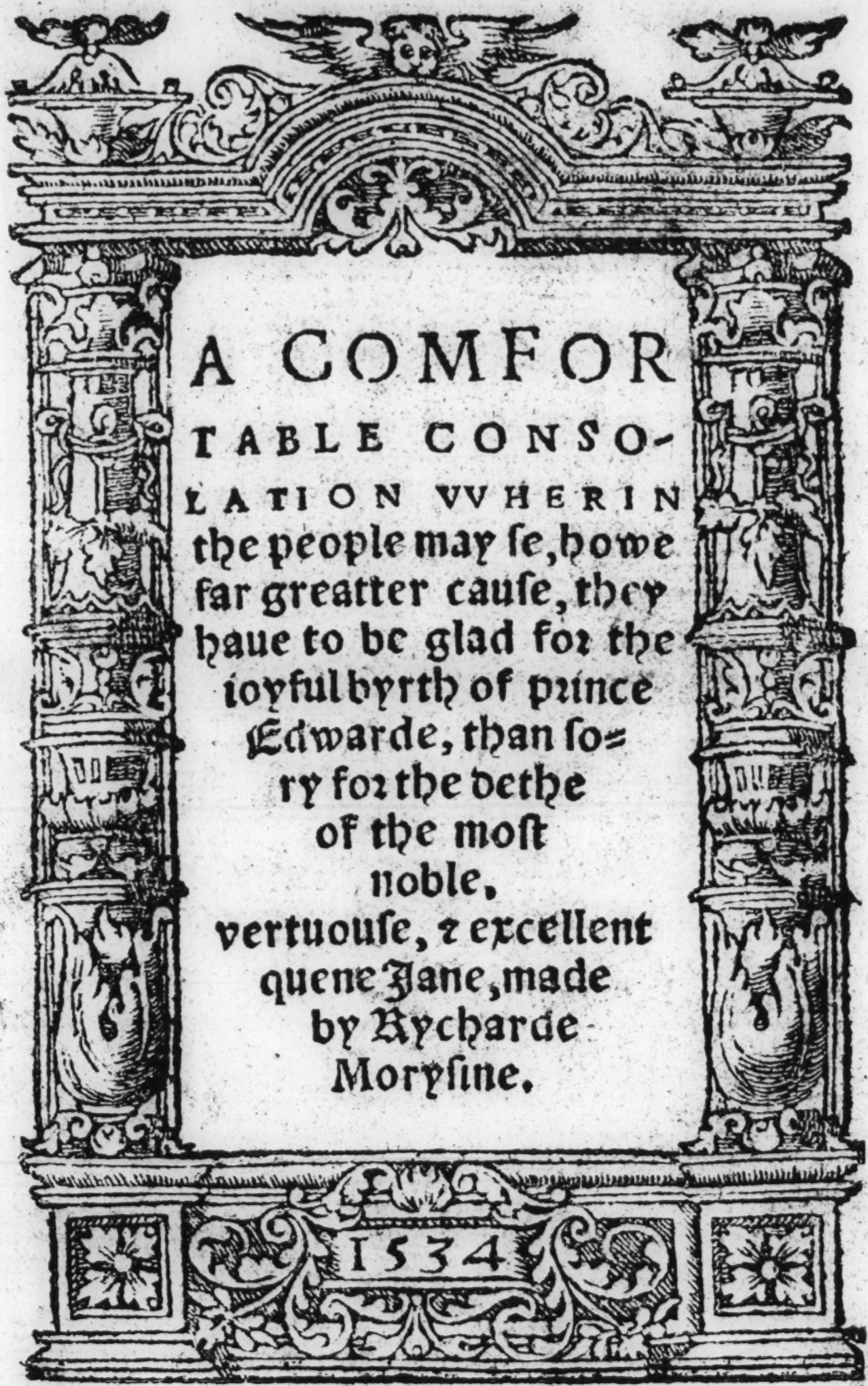
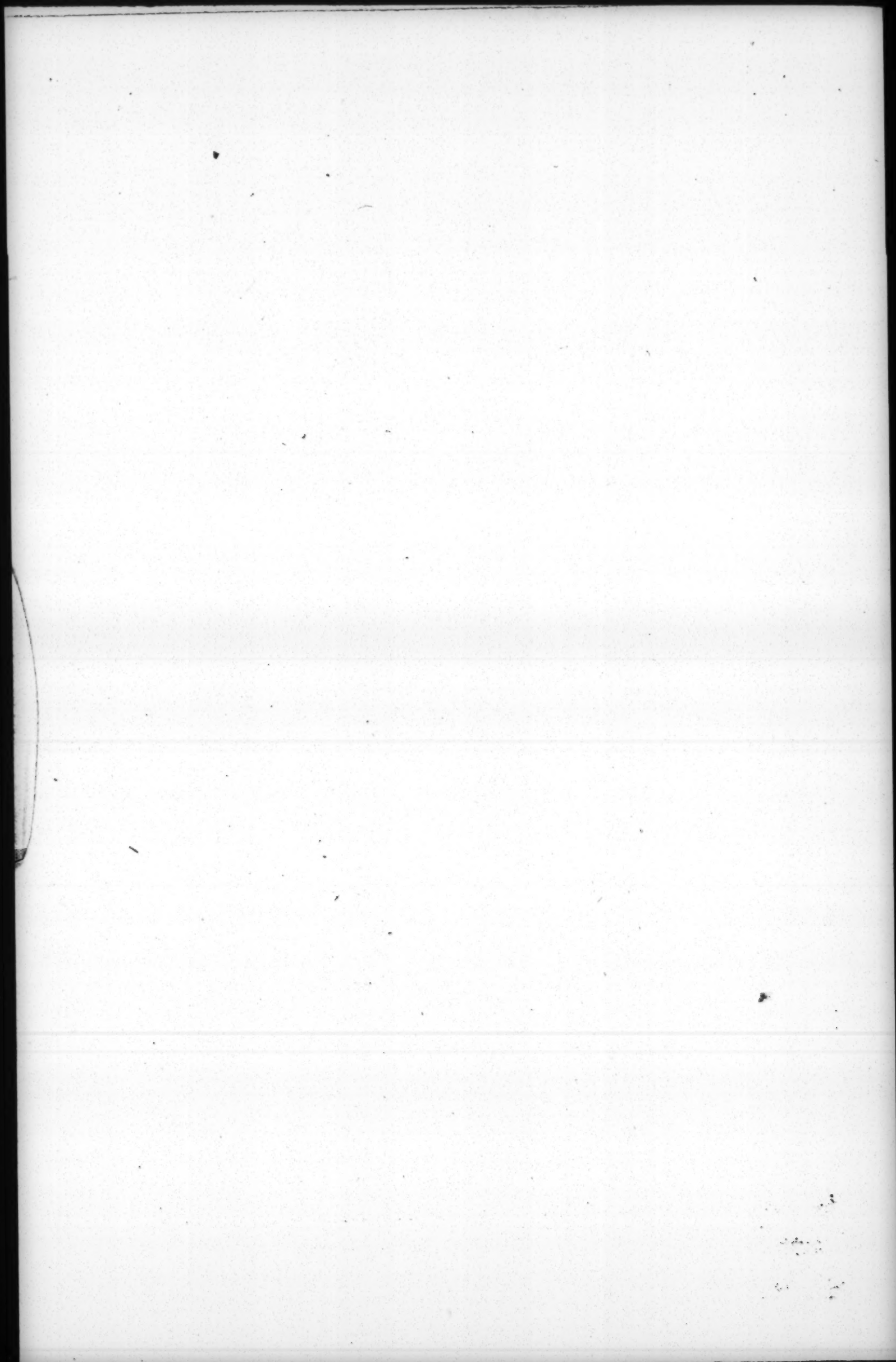


1751



A COMFOR
TABLE CONSO-
LATION VVHERIN
the people may se, howe
far greater cause, they
haue to be glad for the
ioyful byrth of prince
Edwarde, than so-
ry for the dethe
of the most
noble,
vertuouse, & excellent
quene Jane, made
by Rycharde
Morysine.

1534





ALBEIT THE SO-
 dcyne departure of
 the moste gracious
 and vertuous prin-
 cesse, Quene Jane,
 canne not, but some
 what appall and appeire the greate
 gladnes, that all true englyshe har-
 tes had conceived of the most fortu-
 nate birth of prince Edward, sonne
 and by the grace of god right enhe-
 ritour to the moste myghty and ex-
 cellent kyng, HENRY the. VIII, yet
 forasmuche as the cause of our ioye
 is farre gretter, than is the occasion
 of our sorowe, my trust is, after that
 ioye and sorowe shall haue bickerde
 a whyle in oure bosomes, that ioye
 shalbe moche redier to kepe his pos-
 session, than sorow able to driue him
 from his holde. The strife I know,
 can not streighte be ended. I haue

A COMFORTABLE

me thynke, felte the force of bothe. Scale it is credible, that the lyttell castell of mans harte coulde suffre within his walles, suche debate, suche dissension, such conflyct. I doubt not, no, I am ryghte welle assured, there is no naturall englysheman, but either he feleth, or els lately felt, as moche strugglynge within hym selfe, as euer he dyd before. The ragges of sorow are great, the surgies of ioye moche greater: harde it is for an harty hart, to abyde thassautes of thone or thother, harde, not to admytte sorowe being thus forced, harder to lette ioye departe in a tyme so ioyous. Who can remembre, with what vertues quene Jane was adourned, and see her grace and graces nowe taken frome vs, and not washe his cheekes with teares? Agayne, who can remembre

CONSOLATION.

bze the ioyefulle byrthe of Prynce
Edward, and not caste awaye so-
rowe? Awaye sadde and frowning
Sorrowe, awaye, you trauaylle in
vayne, youre labour is losse. You
are greatte, neuer, but whanne you
mete with a weaker, soone recey-
ued of none, but, of suche as for-
gette what they doo. woll any man
gyue you leaue to harboze within
his breste, that well remembzethe
the pleasure ye do vnto them, that
longest intertayne you? You talke
fast, and ofte say, Quene Jane, the
vertuouse quene Jane is gone. We
here you well, and say moche more
oure selves. She is gone from you
Sorrowe, & all yours, gone from care
to ioy, from peyne to pleasure, from
the waues of the rufflinge worlde,
to the quyet hauen of heuen. what
hurt here we in al this? what cause

A.iii.

to

A COMFORTABLE

to lament? or rather how many causes to be ioyous? Away Sorrow, you come to late, your lodging was longe sythens taken frome you, you come moch stronger, than we vouchsafe, & yet shall ye fynde no entring here. Away Sorrowe and be soyy, that by this your folyshe play, ye haue made vs twise glad, ones, that it pleased almighty god to send her grace fortune, to leue with vs, A PRINCE, Algeyne, that for her singular goodnes, he hath taken her, to ioye with him. This matter wayed, as reason woll, we haue rather chaunged the kynd of our ioy, than lost any parte of it. If we were al gladde that we had so good a quene, why shuld we lament, to see her thus rewarded? If we thinke scripture to be trewe, that is god to be god, may we not imagine, that her grace wolde saye
thus

CONSOLATION.

thus vnto theym that mone for her,
if she coulde nowe speake to vs :

What meane you : wherfor haue
I offended you, that ye shuld in this
wise, lament myn high felicitie: haue
ye so soone forgotte what I dyd for
you: or if ye remembze it, be these the
thankes you gyue me: My prayer
was euer vnto god, that I mighte
brynge forth that that all you longe
haue wished for. I, god euer be prai
sed, brought you a prince, & thought
that I with ioye had so fylled your
hartes, so enuironned theym with
gladnes, that sorow shuld find there
no place emptie, no hole to crepe in
at, ne seate to rest vpon. I pray you
whan coud I haue stolne from you
better, than nowe in all your ioyes?
Whan els coulde I haue departed
from you, but I shulde haue putte
you to moze sorow: Mourne not for

A COMFORTABLE

for my ioye, I pray you, I thanke
god, my lord & husbnde, I haue
had my parte of that, whiche ye, as
yet no better taught, calle Felicitie. I
haue ben a long season, most of all
women bound to embrace the good-
nes of god, whiche so beyonde all
myn, al mens expectation, made me
of an handmayde, a quene, & quene
of so noble a realme, wife to a king,
and such a king, mother to a prince,
mother to hym, that as my truste is,
shall longe and manye yeres after
his father, be your heed, kynge, and
souerayne lord. If god sende hym
longe lyfe, and true subiectes, what
woman, that seeth no more ioye, thā
dwellers in the worlde do, canne be
more fortunate, than I shalbe cou-
ted amonges you? On the other
syde, if it shall please god to take
hym from you, howe happy am I,
that

CONSOLATION.

that went befoze hym: Howe happy, that I escaped suche waylyng, suche disapprouynge of goddis ordynance: I am an example to you all, I was a quene, howe soone am I none: O frayle lyfe, O bytyle ioy, O soone departynge gladnes, thus you crie, I know for the most part, all. So shuld I to, saynge that I haue lerned to say better, I now say O damage profitable, O losse euer to be desired. Damage and losse, I say, not that it is so, but that you do so imagin your profite and gaynes to be. I lefte the worlde, and nowe am in heauen, He that knowethe bothe, though he it be but meanely, welle seeth, what I wyne by this chaunge. It is moche, to please a kynge, surely, saynge the plesure, that manne taketh of honest actes, the hyghest pleasure that manne or

A C O M F O R T A B L E

woman fyndeth vppon erthe, is to
 runne fardest in a princis fauour.
 The kinges goodnes neuer forgot-
 ten, he amonges al, haupng his free
 choyse, not onely at home, but in all
 other countreyes, elected me alone,
 and testified vnto the hole worlde,
 that he thought me worthy his high-
 est fauour. If it be moche to stande
 in his fauour, what is it to be part-
 taker of these ioyes that are here,
 ioyes only knowen to suche as fee-
 le them? If the worlde haue his plea-
 sures, can heuen lacke his? If those
 be great, can these be small? I praye
 you be not sorie for my chaunge. I
 truste ye be not. At the least, sure I
 am, ye haue smal cause, either to en-
 uie me my felicitie, which euermore
 despyred yours, eyther to be sorie for
 my gladnes, whiche in maner died
 for to make you glad. Undoubtedly
 I bothe

C O N S O L A T I O N .

I both bought your ioy to dere, if ye
 be sozie for myne, and maye thinke
 my peynes euyl paide for, if ye wold
 me to come from blysse to peynes a-
 geyne. You say the loue ye bare me,
 wol nedes you mourn for me. Right
 loue neuer worketh hurt to the per-
 sone beloued. If you woll declare,
 that you loued me in deede, I haue
 lefte you my Babe, vnto whome I
 bequethe your hartis and hole loue,
 if you grant your hartes to be myn.
 And in his nonage, I shall thinke
 your loue implied to the profytte of
 myn heyre, if you gyue it all to his
 father. Let hym occuppe your har-
 tes in the meane season, whyle this
 be better able to welde them. Serue
 your kynge, obey his highnes, loue
 his honour and welfare, youre loue
 towarde me, is abundantlye here
 shewed. Loue hym, lette sorowe go.
You

A COMFORTABLE

You can haue no cause to lamente,
as longe as ye tender his honoure,
and he your welfare. Be ioyful, and
where as before, you gaue god thā-
kes for your prince, thanke him al-
so now, that it pleased hym to lette
me leaue that bourdeine, or euer he
called for me. He might haue taken
bothe, certes you oughte not to la-
mente, that he toke the worse, and
left you the better. Ye may here god
speake in his workes, if you harken
well to them. Dothe he not tell you
by my deth, Lo, your prince is mor-
tall, ye se of whom he cometh, ye se,
I that gaue him, can take hym fro
you, whan I shall thynke you un-
worthy suche my gift. The fertilitie
of your quene, myghte haue made
you wantons. I woll you trust on-
ly in me, I woll you soo handle me
with your hartes, so winne me with
your

C O N S O L A T I O N .

your loue and prayer, that I maye fully decree, not onely to lette youre prince Edward longe after his father reygne ouer you, but that his chyldrens chyldren, & they that shal be born of them to, may prosperously continue your gouernours and heedes. Your quene is deed, this is nat the first thinge, that hath made you worse afrayde than hurte. You haue many experiences of my care and fatherly loue towarde you. If hitherto al your hurtis haue turnid you to good, mistrust me not, I am the same I was, if I fynde you better thā you were, I can do better for you thā I haue done. Mistrust not god, he hath led your king hitherto. He put me into his handes. He caste his graces harte vpon me. He sette vs togither, giue him leaue to parte vs, seinge it is his plesure so to do.

I am

A COMFORTABLE

I am in better case than I was, so
 that you be, if ye by your folly, charge
 not goddis purpose. Let hym haue
 his wil, not only in taking me from
 you, but in prouidyng for you in all
 youre distresses in tyme to comme.
 Praise hym, he woll neuer lette you
 praise him for doinge you hurte, no
 you shall be assured, he woll do you
 good.

If her grace, coulde nowe saye
 thus vnto vs, shuld we not be asha-
 med, rather to shewe our selves sor-
 row for her imortal ioy, than glad of our
 owne welfare? I muste nedes grāt
 her graces high vertues beautified
 moch our countrey, we al had great
 cause to desire her longe continuāce
 with vs. Iust cause to pray, that she
 might not so sone go to heuen. She
 was worthy to liue euer, euer meete
 to die. She is departed, who canne
 with-

CONSOLATION.

withstande goddis wyll, though he
neuer so fayne wolde. who ought to
resiste his pleasure, though he could
neuer so easily do it: The lawe that
god bounde Adā to, touchith his hole
posteritie. God sayd to hym, Thou
arte erthe, and into the erthe thou
shalt. This is an order that nature
hath kepte euer, and euer shall, save
naye, who lusteth to fayle. This is
trouth, but they y^e yet luste to wepe,
woll say, she myght haue liued len-
ger, though she could not liue euer,
and that this is to be lamented, that
her grace departed befoze her tyme.
They are twise Deceiued, ones, that
thinke she died befoze her tyme, that
liued all her tyme, and that though
it were so, thinke it no folp to wepe,
to wayle, to lamente, that is to say,
to hurte their selves, withoute do-
inge good to anye bodye. For as
time

Gen. 30

A COMFORTABLE

time is myn no longer than I haue
it, so neither they that yet ar vnborn
come after their tyme, nor they that
be deed sithens, be gone betoze their
tyme. Nothinge is ours, longer thā
we enioy it. Now I pray you, what
thinge is chanced to her grace, that
dothe not lyght euery daye vpon o-
ther? It can not be called a thynge
newe, that hath bene euer, neyther
vnwonte, that comnieth alwayes.
All dye that oones be, and somine-
tyme were not. All thynge, that
ones begynne, styll steppe forth to-
ward theyr ende. There is none ex-
cepted. If her graces lyfe myghte
be bought with weepynge, trea-
sone be it to haue dye eyes, before
her lyfe be redeemed with teares.
If goodes myght byynge the soule
ageyne, treasone be it to save hoo,
before hyr grace be raunsomed.

It.

CONSOLATION.

If there were any meane, any way,
to bring her ageyne emonges vs, I
wold forget the ioy, she is in, and ex-
hort al men to wayle, vntyl the way
were founde, to haue her grace a-
geyne. But forasmuche as there is
no hope, to fynde that, that can nat
be found, let vs think it foly, to seke
that that woll not be hadde, foly to
waite, where is no remedy. God be
thāked, I am discharged of a great
pece of my labour. I am right hart-
ly gladde, that all men knowe, the
great wisdom and high knowlege
of our mooste gracious soueraigne
lorde the kynge to be such, that he,
who so euer shall go aboute to con-
solate him, though he do it neuer so
well, inaye seme to bestowe his la-
bour in a wronge place. His high-
nes hath ofte well declared, that re-
son, and knowlege, dothe that in a
B wise

A COMFORTABLE

wise man, that longe tyme dothe in
 men not wyllest. His grace yeldeth
 all to goddis ordinance, and seeth,
 that man playeth ofte many folishe
 partes, but that he neuer is a more
 foole, than whanne he thinketh god
 might gouerne thinges moche bet-
 ter, than he doth. His highnes kno-
 weth, that god hath ruled the world
 a long season, & is nat to be taught,
 beinge wysedome it selfe, neither to
 be suspected, that he shulde intende
 euill vnto vs, beyng bothe verye
 goodnesse, and also of infinite loue
 towarde mankynde. He seeth, they
 are to be charged with a fault, farre
 greater than toly, that thinke god,
 that is hym selfe beste, to doo any
 thyng, that is not beste, yea and
 beste for manne. Trewthe it is, we
 thinke oft tymes otherwise, bycause
 we see not why, and for what pur-
 pose

C O N S O L A T I O N .

pose god doth many thiges. Surely
 god shulde worke very grossely,
 if man by and by, coulde see his in-
 tente. It is a goodly part of mans
 lyfe, to behold as moch as the weke-
 nesse of his wytte wolle gyue hym
 leue, how god gouernith the world.
 He loseth a plesure, that no mā kno-
 weth, but only they which taste it, &
 marketh not, as nygh as negligent
 nature of man wol suffre hym, how
 god worketh all thynges with vs,
 howe almoste all euyls are turned
 to good, all sorowe into swete, all so-
 rowe into gladnes. It is pety, that
 Plato telleth of Socrates. This
 Socrates had rubbed of the skinne
 of his knee with yrons, while he lay
 in prison, & was very soore peyned
 with the grefe of it. After being ryd
 of his cheins, & so his knee waxing
 hole, he had a gret plesure to scratche

A COMFORTABLE

it, whan he felt it itche. ¶ In my fren-
des of Socrates, what a wonderful
thing is this, that men call Pleasure
howe naturally it followeth for the
moſte parte ſorrowe, that is, his con-
trary: They can not be both in man
at ones, but yet for the moſte parte,
he that runneth after thone, and cat-
cheth it, is compelled to catche both.
¶ I thinke ſayth he, if Eſope had re-
membred this thyng, he wold haue
made this fable, that is, whan god
had taken in hande, to ſet theſe two
at one, whiche he ſawe euer at con-
tinuall ſtrife, neyther coulde agree
them by any meanes, he ioyned the
toppes of theym, and knytte theym
faſte, ſo that who ſo euer taketh the
one, by that tyme he cometh to the
top, he hath the tother in his hande.
¶ We ſe, God loueth to inpygle thyn-
ges thus. ¶ This alſo Ethnikes law
and

CONSOLATION.

and so armed their selves with philosophical preceptes, with fortitude of mynde, and patience in all changes, that whan the one came, they in manner wysshed for the other.

Philipp, kyng of the Macedones, herynge the victorie of his capitaine Cethippo, the glorie that his capitayne Darmenio had wonne of the Dardaniens, thyrddly that Olympias his wyfe hadde brought him forth a sonne, helde vp his handes, and cried, O fortune, this is to moche ioye for one day, sende me some lyght sorowe to swage it. A wyse prince. He saw soure to follow swete, and that happy he is, that for moch ioye receyueth but a lyttel sorowe.

Howe longe might Paulus Aemilius thinke, that Fortune had made a bowe, neuer to be agaynste him? Howe many his victories testified

A COMFORTABLE

the incredible fauour of fortune to-
warde hym: Howe was he honou-
red in Grece, that hadde gyuen vn-
to hym. CCC. crownes of golde
to weare on his heed, euery cytie te-
stifieng by their gifte, that he was
worthy to be their kynge: What a
goodly triumph he had in Rome:
where Perseus kynge of the Ma-
cedones in a blacke wede a prisoner
foloweth his children lyttell babes,
and as yet to yong, to knowe either
their fathers fall, or their owne mis-
fortune: What ioye to be looked on
alone, his prayes to be reherced all
the tyme of the triumph: This for-
tunes darling, had his misfortunes.
He buried not fve days befoze this
triūph a wonderful towarde yonge
man his sonne, &.iii. days after his
ioy, he lost an other sonne, whom he
esteemed aboue all other thinges in
the

CONSOLATION.

the worlde, except the cōmon welth.
 There was no citesyn in all Rome,
 but he soze bewailed Aemili⁹ chāce.
 But what dyd here the noble and
 worthy Aemilius trowe ye? He cal-
 led the Romayns together, and said
 in this wise, I could not but great-
 ly suspecte the tendernes of fortune
 towarde me. Whan I had made an
 ende of the warres, I feared lest in
 my retourne I shulde haue founde
 rough sees, & there haue losse myp-
 pes, men, yea percase my selfe to.
 But whan I had escaped the dan-
 gers of the sees, hauing pleasaunt
 nauygation; and now by my safe
 retourne, fylled the citie full of ioye,
 myrth, pastyme, and solace, I could
 not but suspect this to moch fauour
 of fortune, neither I cessed to feare,
 lest some euill hadde shulde come to
 the common welth, befoze this euill
 chance

A COMFORTABLE

chaunce had infested my howse. I haue losse two sonnes, whom howe good cause I had to loue, youre sorrowe may be a good wytnes: but I haue wonne this by their deth, that now I feare no moze the hurt of the commune weale.

Wighte not we haue feared some myschance, after this so greatte our good fortune? If none hadde light vpon vs, coulde we haue ben mery, thinkynge styl vpon the varietie of fortune, styl remembryng howe she loueth to change thinges that be well into worse? Werfit ioy is not where feare is, neither feare lacketh, where good fortune comith without al euill chance. If any thing make vs surely glad, it is this no lyttell quaine, after so moche ioye. Maye not we thinke, that god hath in maner assured vs of our ioy, by this our calamities

C O N S O L A T I O N .

I amite: where we might haue ioyed
before in feare of sorowe, nowe the
stroke past, & the smart al gone, our
ioy is set out of the reache of feare.

¶ **Y**VE HAVE A Prince, can any
man that dare auouche him selfe to
be a right englyshe man, here this,
and fele not within him self a won-
derful force, an inenarrable strength
of gladnes: can his body be borne
in Englande, and here his hart not
leape for ioy: can there lye any bein
so farre, so hydde in a corner, but it
shall fele the blode heated, now mo-
che lighter to runne, to passe hyther
and thither, even as though it were
a carrier of this good newes: There
can no beyn, no piece, no porcion of
the hole body, lacke his ioye. Sure-
ly as it is harde for a man to holde
his peace, whan he is earnestely an-
gred, so if other men be as I am, it

B. v.

is

A COMFORTABLE

it is moche harder to speke, whan al the senses of man be astonyed with to efferuent gladnesse. There come so many thinges at ones, y^e in dede, he must be moche wiser than I am, that shall tell, whiche he maye preferre, whiche he may do firste, whiche in the myddes, whiche laste. It is with me, even as it hapneth vnto them that come in a thronge, and woll all at ones out at some narowe Dooze. y^e se, while they all woll oute at ones, there goth almoste none at all. Good lord, whiche parte maye I handell first? where shal I take my beginning, in so imense a swarm of matters? Shall I, or can I do better, than begin at him, that hathe no beginning, speake of his goodnes, that last of al can not be spoken of? for what end shal I find, if I shuld there speke of the goodnes of god, whan

CONSOLATION.

Whan both god, and his goodnes is without ende? O fortunate countrey men, ar not we nowe newly bounde vnto god, & hath sent vs, one, whose birthe we oughte moze hartilper to haue craued of god, than any, yea, than all worldely treasure: whose lyfe we ought moche better to loue than our owne. At al times a pynce bringeth incredible ioy, to al his fathers true subiectis. But pynce Edward now gyuen vs of god at this time borne, so long loked for, so craued of god, so set in time most metist, do we not moch moze thā sin deedly, if we cesse to laude god: It is mete, & we al vpon our knees, oft thus crie, O good lord al mighty, al merciful, our loyes be great, pardon vs, if we being ouercom by this to gret gladnes, can nat giue thankis condigne for such thy vnmessurable goodnes.

A COMFORTABLE

we haue a pꝛince, thy mercy pray-
sed, good god, oure desire & humble
petition is, that he may be our king
our soueraine, our heed. We be not
soo ambitious as the Ethenickes
were, whiche alwayes prayde, that
good kynges myght bypꝛinge forthe
better, and that the good departed,
better might succede. No, we haue
euē as moche as we desire. if ED-
VVARDE the. VI. may be lyke his
noble father HENRY the. VIII.
Bardon their folȝ, that heretofore
dꝛd not so well knowe the goodnes
of our kyng. They nowe acknow-
lege their ignozancie, and wolle in
tyme to come in all poyntes, obeye
his highnes, serue his commande-
mentes, honour his wylle in all his
behestes. We se, and so do they to, he
is a minister chosen, and euē sente,
to byringe suche thinges to passe, as
of a

CONSOLATION.

of a longe season haue bene moche
agayne thy cōmandement and ple=
sure kepte downe. Wee ie from how
many ieoperdies, from how p̄sient
dangers, his highnes onely by thy
prouidence hath oen p̄serued. It
is a thynge very ioyfull, to remem=
b̄re sorowes, when they be past. The
goodnes of god is no where either
better knowe, or lenger kept in me=
moire, than whan after great care
and slepeles peynes, ioye leapeth in
his stomake, which of late was full
of sollicitude, dolour, and anxietie.
I say moze, pleasure is almoste vn=
pleasant, except it be set foꝛthe with
som mischances. Surely the good=
nesse of god is nothinge felte as it
shulde be, if it come vncraued. Pro=
speritie loseth his grace, excepte it
be nowe and than amonge, lauced
with some myfortune. God be lau=
ded.

A COMFORTABLE

ded, we haue had our part of bothe. Who can remembre this time nowe twelue monethes past, and compare it with this present, and not se how moche we be bounde to god: howe good cause we haue nowe to be ioyous, that are come from suche feare into suche gladnes: what rydyinge, what runnyng, was there then in al partis of the realme, to bring suche newes, as made euery man sorie, to tell suche tidinges, as coulde be pleasant to none, but such as neither loued god, nor god them: Now manye thynges are lyke vnto that tyme, but soo vnlke ageyne, that they may be cōpared as lyke in one poynte, and differinge in al the rest. When rydde nowe as faste as they thanne dydde, postyinge was into all the partes of the realme: but yet in all the reste nothyng lyke. The
riders

CONSOLATION.

ryders nowe being merre, iocunde,
and ioyefull in countenaunce, were
welcome to euery place, where they
came. There were fewe townes so
bygge, but if the poste dyd let falle
these newes, we haue a prince, all the
towne by and by knewe it, al by and
by reioysed at it. Betwene this and
yorke, the newes vndoubtedly wor-
ked wonders. They that the laste
yere at this tyme harde nothyng,
but warre warre, harneys, harneis,
howe were they moued in their har-
tis, whan they herd, A prince is borne,
God hath sent vs A prince? The laste
yere there was nothing, but the hus-
bandes departynge from their wy-
ues and children, waylynge of eue-
ry syde: they that wente forth, mo-
che in doubt, whether they shuld re-
tourne aliue agayne, many of them
that taried at home in extreme fere,
either

A COMFORTABLE

eyther of beggynge, or of a thynge moche worse. Was it not a sorowfull sight, to se then howe people in euery place gaped for euyl newes, all men almoste despayrnyng to here any good: Howe euery horsman, that came through any towne, was taken for a poste: He is but worthy to haue god good to him, that doth not remembre, what lumps of sorowe departed than from mens hartes, whan the ende of suche mischeues towarde, was knowen to be as it was. Unworthy to lacke sorowe hereafter, that dothe forgete nowe, how then feare alone reigned in all places, in all stretes, in all howses, at all mens tables. Feare reignethe no longer, Sorowe hath losse his office, or at the lest his place. Gladnes nowe hath taken possession, I am assured of all true englyshe hartis,
yea

CONSOLATION.

yea, though cruell dethe saue thereto
haye. They all, I am assured, well
pceyue, whom they ought to thanke
for the chaunge of this thynge. God
where he is a doer, as in dede he is
almost the hole doer, whan thynge
be well done, may not be defrauded
of his parte. God hath well decla-
red, by the pacification of those sedi-
ciouse cōmotions, that he woll our
moste gracious souerayne lord the
kyng, to be honoured of vs, and ser-
ued, as one, whose welthe and saue-
garde he hath taken vppon hym.
Princis that entende to set forth the
honour of god, can not but be pre-
serued in all their ieoperdies. Mer-
cy and trouth, saith Salomon, shall
safely kepe and preserue a prince.
Mercy kepeth vp his regall seate.
Hath not god so framed, so handled
the hart of our most gracious prīce,
that

A C O M F O R T A B L E

that he hath made al the hole world
 wytnesses, that there neuer reigned
 prince, that so diligētly hath sought
 the one of these, as his grace hath
 done both. Howe many examples
 haue we of his hygh mercy? What
 prince hath vsed lesse his lawes a-
 gaynste his vnkynde and vnnatu-
 rall subiectes than he? Howe many
 moste haynously haue offended his
 maiestye? howe fewe were punys-
 shed? what pryuate man is there,
 that coulde so soone haue forgyuen
 one mans offences, as his clemen-
 cy forgave soo many thousandes?
 They may be gladde, that it hath
 pleased god to gyue theym a lerned
 prince, that graciously consydereth,
 the hyghest lawe in a realme, to be,
 the welth and sauegarde of his sub-
 iectes. I neede saye no more in this
 matter, there is almoste not one in
 the

C O N S O L A T I O N.

the realme, but he can accuse me for
 leaupnge out many thynges, yf I
 shulde go aboute to make a parti-
 cular rehersal of the kynges prince-
 ly goodnes, shewed in this behalfe.
 Nowe on the other syde, seke all hi-
 stories, rede of all kynges, that haue
 ben sens Christe was, I dare well
 saye, they all neuer dyd soo moche
 for the serchynge out of trouthe, and
 knowlege of goddis worde, as his
 grace hath done alone. It was to
 trewe in this oure realme, it is to
 trewe in other yet, that the pro-
 phete Esaias saythe in the persone
 of god. My people (sayth he) was
 made captiue, was broughte in to
 bōdage: bycause they had no know-
 lege of me and my worde, the nobi-
 litie dyed for hungre, the multitude
 dyed awaye for thurst. The terte
 meaneth, a fampyne of goddis word,

A COMFORTABLE

to haue reigned longe amonges noble menne, and a dyeth amonges the people. who knoweth this not to be trewe: kynges, princis, dukes, erles, to be shorte, not onely all the nobilitie, but all the hole temporal- tie, thought nothyng lesse to apper- teyn vnto them, than the knowlege of scripture. Byschoppes, doctours, monkes, fryers, these alone had the handelynge of it. In this tyme of ignozancie Bonifacius byshop of Rome obteyned of Phocas the empe- rour, that he might be greater than his felawes. Thus wyrteth saynct Bede, thus Marcus Antoni⁹ Sa- bellicus, whiche tyme was aboue vi. C. yeres after Chyste. Before that tyme the byshop of Constanti- nople, bycause the perour lay there, chalenged to be chiefe. If this au- thorite had ben giuen them by gods worde,

C O N S O L A T I O N .

worde, wolde the holy byſſhops of
 all the worlde haue ſuffered the byſſ-
 ſhop of Rome to be without it bi. C.
 yeres: If the primacye were gyuen
 them by the goſpell, dyd none in all
 that tyme vnderſtande the goſpell:
 it is a wonder that men ſe, whan he
 was made, & of whom, and yet woll
 thinke he had his primacie by gods
 worde, a greater wonder, that men
 now dare ſaye, as it is. Andoubted-
 ly the pope hath ben the wyſeſt, that
 euer toke falſehede and erreure in
 hande. He ſwoze all the byſſhoppes
 to be his, to defende his decrees.
 Than amōges them, this was one,
 that who ſo euer wolde go aboute
 to debarre his auctoritie, he ſhulde
 eyther recante, or coſte a faggotte.
 Princes, whan they were crowned
 toke this othe, to defende theyr lawes.
 If any man put his mynde in wy-

A COMFORTABLE

tyng, the booke bycause they coulde not be answered vnto, were streight caste in the fyre. Commaundement wente through all christen realmes, that no man might loke vpon them, peyne of heresie. If any dyd breake the commaundement, they dyd not dispute, whether he dydde well or euill, but whether he had sene the booke or no, if he were founde good, I shulde saye gyltie, excepte he gaue ouer his holde, he wente to the fyre. A wonderfull worlde, wonderous lawes, and yet coulde they neuer deale so cruelly with men, but manye of the lerned, bothe withstode them, and chose rather to dye, than not to speke for the truthe of goddis worde. Some were banysshed, many chained, many made beggers, all kepte without promotions, that any thyng wente aboute to open,
howe

C O N S O L A T I O N.

howe lyttell they hadde to laye for
 theyr pꝛymacye, and twenty other
 thynges moche worse than that. No
 man vnder a pꝛince, no, pꝛincis them
 selues were in feare of vndoynge
 theyr realmes, yf they shulde shewe
 any smellyng of their deceptes, crat-
 tes, vntrouthes. The Italians be
 wise felowes, they pas not an heare
 of his blysse or curse, they take his
 auctoritie as it is: Yet they are con-
 tent, yea and moche desyrous, he be
 styll taken as he is. why? It is no
 small gaynes, no small somme of
 money, that this pꝛymacye hathe
 broughte amonges the Italians.
 Good lord, he that shall se the nom-
 bꝛe of bulles, that nowe are called
 in, and after ymagine, that all other
 realmes haue ben as well deluded
 as we were, He that shall make a
 rekenynge, what golde wente out
 C.iii. of al

A COMFORTABLE

of al realmes for this leade: Shall he not saye, Italians were more than most folles, if they wolde wyllyngly stoppe suche theyr gaynes: we may not loke, that they wold gladly haue the trouth in this matter discussed. And if other christe prynces be afrayd to attempt suche a matter, It is not to be meruayled. The comons, are with great difficultie brought from an errour. Pryncis se this to be an olde practise of the bishop of Rome, to sowe dyscorde and sedycyon amonges all suche nations as go aboute at any tyme to caste hym of. Howe longe were the Boemes, by this practyse kepte at varyaunce: Howe many ciuyle warres were amonge theym: howe ofte haue the Germaynes be sette togyther by the eares, by this Poppshe meanes: howe many of theym slayne: howe lothe

CONSOLATION.

lothe was he to departe out of Eng-
 glande: howe long laye he lurking
 in mennes bosomes: I am sure, he
 thinketh him selfe vnhappy, that &
 cōmotion amonges vs stirred vp
 by hym, and his, dyd so lyttel hurt.
 The defenders of his papacye, are
 wont to saye, Se what becometh of
 them, that leue the holy see of Rome
 Looke howe they wallowe nowe in
 their own bloud. Our lord be than-
 ked, we haue a Prynce, that hath
 bothe thrust him out of his realme,
 & pacified his subiectes, with suche
 dexterytie, as neuer in tyme tofoze
 hath ben sene, wyten, or hardē of.
 Surely if the kynges hyghnes had
 had god, and his hole power in wa-
 ges, thende could not haue ben bet-
 ter than it was. Men knowe howe
 the bishop of Rome besturred hym
 in this time, how his ambassatours

C. v.

posted

A C O M F O R T A B L E

posted from pynce to pynce, what
 gistes he sente vnto kynge, what
 ways he vsed, both to kepe vs toge-
 ther by the eares, and also to send in
 our ennemies vpon vs. But god be
 lauded, he dyd vs no hurt at al. No
 he dyd vs rather moche good. En-
 gland, yea the hole worlde maye se,
 what a vicare of god he is, what a
 fatherly hart he beareth his childre,
 which wold haue vs slaine, bycause
 we haue chosen rather to be well fed
 at home, then to be shorne, nopped,
 cut, yea slaine at his sheres. But as
 I nothing doubt, y^e he is nowe, for
 euer departed this realme: so I can
 not but euen admonishe al my cou-
 trey men, both to giue thākes vnto
 god, y^e hath sent vs a lerned kinge,
 and hym an heyre, vnto whom god
 willyng, he may leaue, not only his
 kingedome and inheritance, but al-
 so

C O N S O L A T I O N .

so like wit, like lernynge, to conty-
 nue the eternail memory of his im-
 mortall actes. Here albeit I do it al-
 moste ageynst my wyll (for I had le-
 uer go forth on, than stumble at su-
 che blockes) me thynke I shall doo
 no hurte, to tary a lyttel in the com-
 paryson of Phocas Emperour of
 Rome, and kynge Henry the eyght,
 our foueraygne lord. Phocas fyrst
 of al men, gaue the popes thepp au-
 ctorytie, kynge Henry the eight, first
 of al princis hath driven hym out of
 his realme. nowe let vs se, how god
 rewarded bothe? Rede the hystories.
 euen by and by; as sone as Phocas
 had made hym, that is but a bishop,
 lord ouer all byshoppes, Cosdras
 kynge of the Persians inuaded the
 prouincies belonging to the empire
 of Rome, and toke as many as he
 set vpon. He won al Judea, he sacked
 Hieru-

Hierusalem, he slewe no lesse than
 lxxx. thousande souldyours of the
 emperours. He toke with hym the
 crosse that Christ died on, a thyng
 worthy to be noted, perchance there
 lyeth moze in the kernelle than the
 shale sheweth. The crosse of Christ,
 euē almost as sone as the pope was
 created, was taken from the christē
 men, that is to say, the benefytte of
 Christis passion, and of his deth be-
 gan then to be taken from vs. For
 syns popes begā to make the world
 a puppet, mē, haue not sought their
 saluation at Christe, at his blode, at
 his deth, but of parchemente and
 leade, pardons, stations, cowles, &
 suche other inuentions of the pope,
 that by theyr fayre glose, deceyued
 the simple people.

Men maye thynke, that god delte
 not al of the best with Phocas, and
 that

CONSOLATION.

that he made hym a verye sclender
mendes, for restorynge his vicar in
erthe to his right, that he had bene
kept from so many hundreth yeres.
You haue hitherto sene but a ppyce
of his reward, now se the rest. Phocas
thus spoyled of a great part of
his empire, was taken at Constantino-
ple, where his ennemies fyrst cut of
his handes, & fete, & after cast hym
in to the sees. Is it not lyke, that
god toke hym to haue doone hym
hyghe seruyce, whiche thus rewar-
ded his paynes: Phocas vndouted
was unworthy to be buried vppon
the erthe, which set vp them moche
contrary to the worde of god, that e-
uen sythens, hath vexed the hole
erth, nowe sturrying prynce ageynst
pryncce, state ageyne state, commons
agayne commons. Some men also
thynke, that ofte tymes myscheues,
whan

A COMFORTABLE

When they come, come on heapes,
 and that the commyttyng of one er-
 rour, byngethe in an other. They
 thynke it is to be noted, that in this
 same tyme, the pestilent deceyuour
 of the Arrabians, Mahumet, and
 Sergius Monachus, begaune the
 dyuelyshe sect of the Saracens and
 Turkes, and that it is not to be left
 out, that then also Cephalozum he-
 relies arose agayne. I let passe, that
 shortly after, Rome was taken, ran-
 sacked, the citisens spoyled, fyre cast
 from heuen downe vpon it. I neede
 not speake of the gratte pestylence
 that then fell vppon the Romayns.
 Gladde I am to see our mooste god-
 ly pryncce to receyue euen as moche
 ioye, and as many benefytes for ca-
 stynge hym out, as Phocas and the
 Romaynes receyued damage and
 sorowe for takynge hym in. God
 hath

C O N S O L A T I O N .

hath manye wayes, wonderfull a-
 partly declared his moſte tender fa-
 uour towarde our ſoueraigne lord.
 Who wolde haue thoughte, but the
 iugliges of the maide of Kēt, might
 haue tourned his grace to dysplea-
 ſure: Howe hath god tourned al her
 miſchefes, al her deceites in hir owne
 necke, not onely defendynge the left
 heare of his highnes, but gruyng
 hym immortall fame, eternall praiſe
 in all countreyes for this thyng:
 How hath god taken hym from vn-
 cleane mariages, and by his moſte
 hyghe prouidence and bountie, pro-
 uided his grace in pure and chaſte
 matrimony an heire, a goodly price,
 an aſſured token, that he intendeth
 his graces ſede to reygne ouer vs.
 And yet marke howe he alſo admo-
 niſheth vs to thynke, and not for-
 get, that he both ſendeth vs that we
 craue,

A COMFORTABLE

craue, and can, whan hym lustethe
take from vs, that we be loth to for-
go. Thus he ceaseth not, manye
wayes to seke his gloze, and exer-
cise the kinges pacience, now a gret
while sithens wel approued. Sure-
ly it is not to be thoughte, that god
loueth them best, whom he euer dā-
deleth and cockereth in wanton idel
ioyes, but rather that he fauoureth
them, whom he suffreth fortune to
examine, to tolle, to turmoyle, and
yet alway prouydeth, that they take
no great hurte. Princes be neyther
famous, neyther counted worthe
great prayse, that eyther in tyme of
peace, or time of warre come prospe-
rouly to all that they seke fore: but
sonet suche are most praysed amon-
ges great writers, as ofte beinge in
great straites, gret ieoperdies, passe
ouer al the byontes, & surges of for-
tune

C O N S O L A T I O N .

tune, with noble courage, shynynge
 gloriously in the eyes of all men,
 euen as it were in spyte of fortunes
 bearde. Continuall prosperitie doth
 well shewe a man to be in fortunes
 grace: but it is onely aduersitie, that
 declareth a man to be great, coura-
 gious, and of noble stomake. There
 be some wyters, which thynke, that
 Alexander Magnus losse a greatte
 parte of his prayse, bycause he ha-
 uynge prosperous fortune in all his
 warres, made an ende of his lyfe, or
 euer any mysfortunes dyd assaulte
 hym. Prayse standeth, where vertue
 is exercised, and they be knownen to
 be great in goddis fauour, whom
 god so gouerneth, that euen by their
 myschaunces, they are knownen to
 haue hym theyr shielde, theyr pro-
 tectour, & defender. I can not tary
 in sekynge many examples, I woll
D
bozowe

A C O M F O R T A B L E

bozowe none of straungers, albeit I
 may pay them agayne of our owne.
 How many cruell assaultes of wan-
 ton fortune, was kynge Henry the
 seventh, most noble parent vnto our
 souerayne lord, cōpelled to susteyne
 befoze he coulde establishe his re-
 alme: He that knoweth the historie
 of his graces lyfe, shall playnely se,
 euen as he came to the imperyll
 crowne of this realme, by the singu-
 lar prouidence and dyspse of god, so
 he kepte his ryght rather by the spe-
 ciall fauour and ayde of god, than
 by eyther force or polycye of men,
 albeit there was neuer pryncce, that
 had them bothe moze than his grace
 had. Howe many seditions were in
 his graces tyme: Howe many fonde
 traytours shewed bothe theyr fo-
 llyshe malyce in offendyng his ma-
 iesty, and also the vigilant eye of
 god,

C O N S O L A T I O N .

god, in auoydyinge all enterpryses
made agaynst his highnes: Howe
many perylls escaped he: O madnes
of fooles. They, they muste nedes
reigne, whome god choseth. They
shall reigne, though all traytours
say nay. Berken Warbake, Mar-
tyu Swart, & his meyny, the blacke
Smyth, and his pzentises. These,
with all their felawes, shall neuer be
able to moue one heare of his heed,
whome god hath chosen to be the
gouernour of his people. They all
dyd what they coulde, they had, as
al traytours are sure of, a shamefull
ende. Kyng Henry the. vii. god haue
his soule, reigned & dyed, as he most
worthy was, our kynge, our soue-
rayne, our heed. What shall I say of
kyng Henry the. viii. God sende his
highnes long lyfe. Hath not he van-
quysshed as many of his ennemies,

A C O M F O R T A B L E

as he lusted? hath it not lven in hym
to saue, whom his mercy wolde: to
kyl, whom they? faultes declared
vnworthy forgyuenes? Good tour-
nes done of god for a priuate man,
wolde be kepte in memoꝛie. It is a
thynge intollerable, not to gyue god
thankes, whan he of his mere good-
nes poureth his benefites, not vpon
one, but vpon vs all. It is greatte
pitie, greater shame, that the bene-
fites of god done to vs, be no ofte-
ner amonges vs reherſed. It is mo-
che meruayle, moche to be feared,
leſte god waxe ſcantier in dealyng
them, if we do not better remembꝛe
his goodnes paſte.

C Firmianus Lactantius ſayth to
truely, Men, whan they ſhulde moſt
gyue thankes to god, quyte forgete
hym. He ſlyppeth neuer ſooner out
of their myndes, than whan he doth
moſte

C O N S O L A T I O N .

moste for them. If they fall in great necessitie, here they remembre god. If terrour of warre beate at theyr doores, yf the pestilence crepe in at theyr neyghbours house, yf longe drythe take away the corne, yf great tempest, great hayle, longe rayne, begyn to marre all: then they runne to god, then they aske ayde, then he is with teares desired to helpe them. but after that feare is departed, and ieoperdyes gone, god is quyte forgotten.

¶ Johan oure moste noble kynge wente into Fraunce, at the begynnyng of his reigne, how many cried vnto god, herynge that the kynge of Scottes was comynge vpon them? How many nowe do ones in a yere remembre the goodnes of god. shewed vnto vs than? Or if they remembre it, howe small thanks hath god for

D.iii.

his

A COMFORTABLE

his goodnes: If we had marked by that exāple, how god woll our kyng to take no wrong at no mans hand, wolde these, that now be deed, haue thought, they coude haue prospered agaynst their souerayne lord?

Who euer attēpted, to put awaye the bishop of Rome, but he fayled of his purpose, sauyng onely kyng Henry the eight? Surely if god had ought his grace any displeasure, he myght este sythens the begynnyng of his reigne haue payd hym home. All is otherwyle. Nothyng so went euer at any tyme agaynst his grace, but it hath brought hym at the last, high prayse and great honour. We may se, if we be not moche blynder thā betels, that god hath chosen his grace to worke many feates. Trowe you it was not an harde thyng, for god, thus to worke his graces hart,

C O N S O L A T I O N .

AS god hath wrought it: was it not
meruayle, that the byshop of Rome
with his tycklynge tytles, dyd not
chaunge the purpose of god? His
grace was made a defender of them,
not onely with men, power, and mo-
ney, but also with his penne. They
lacked noo polycye, yf one moche
greater than man, had not encoun-
tered with them. They sawe his gra-
cis high knowlege, great wytte, fer-
uent desyre, towarde diuine letters,
they myght well feare, lest his grace
shulde espye, at the laste theyr iug-
lynge. They sawe he was to be re-
teyned. They gaue hym to be called
DEFENSOR FIDEI. They ment
gyle: but god had in dede chosen
hym to be euen soo, as they called
hym. We se god loueth his grace,
and woll his sede to reygne ouer
vs. We se the pope is gone, our

D.iiii.

prince

A COMFORTABLE

prince is comme, a deuourer of our
 comon welthe is dypuen out, a staye
 of all our welfares is sente vs from
 heuen. By whom I praye you: By
 noble quene Jane, by a fayre PHE-
 NIX sent of god, that in one thyng,
 made an ende of al the sorowes that
 sadde Englande a long season hath
 groined fore. O noble pryncesse, O
 moſte vertuouse lady, blessed was
 thy wombe. All englyſhe men may
 ſaye, Blessed was thy wombe, that
 hath brought forth ſo fayre fruite.
 We may all ſaye, and we do al ſaye,
 Blessed be that houre, that our moſt
 gracious pryncce coupled hym ſelfe
 with a make ſo fertile, ſo fecounde,
 ſo beloued of god. Howe coulde he
 ſhewe moze loue to her, then bothe
 to make her grace, thauctour of all
 our ioye, and afterward to ſet her in
 eternall ioye? Howe is the tyme for
 men

CONSOLATION.

men to say that, that her grace long
 sythens hath well deserued. nowe
 without suspicion of flattery, verses,
 balettes may come abrode, Matter
 there is but to moch, yea for a mean
 wit. who can lacke wordes, looking
 vpon the singuler vertues that were
 in her grace: Doo you not remem-
 bze, howe al these shininge vertues
 accompanied her grace, going hand
 in hand, two and two: Do you not
 remembze howe Honour and Shamefa-
 stnes, dyd adorne her hyghnes fore-
 hed: howe womanly Knowlege, and
 lowely Modestie sat euen by them:
 howe pure Loue and honest Ioye, had
 taken theyr standynge in the myd-
 des of her hyghnes harte: howe cō-
 stancy and glozy folowed her grace,
 & bare the trayne: How fayre lokes,
 and princelike behauiour wente al-
 ways before: howe curteisly and pu-
 ritie,

D. b.

A COMFORTABLE

rite, nowe were of this syde, now of
that: howe feare of blame, and de-
sire of true honour, neuer frome her
sight departed: howe sage though-
tes and yong age, went in her grace
foote by foote: Howe beautie and
chastytie neuer at stryfe, eternallye
knytte together (a rare spectacle, an
unwont sight) reigned both in her,
The one adorningge the body, farre
settyng her hyghenesse aboue the
reste of ladyes, The other garnys-
shynge the minde, enhaunsynge her
grace farre aboue the antique sorte
of women, whiche haue as the Or-
naumentes of theyr sexe, ben Crony-
cled by worthy wyters. Canne any
wytte in fuche a throng of vertues,
lacke matter: can any say so moche,
but whan he hath done, an nother
shall thinke he hath sayd nothyng?
O neste of goodnesse, O Palace,
where

C O N S O L A T I O N .

where all chaste, chosen, and goodly
 thoughtes dyd alloge. pardone him
 that shulde saye more, and can not,
 forgyue me mooste hyghe pzincesse, if
 I saye lesse then euery man seeth. All
 men knowe, that who so loketh sted
 fastly vppon the bryghte soune, the
 more he lokethe, the lesse he seethe,
 surely, the longer I loke vpon such
 her graces vertues, the vnnieter I
 fynde my selfe to wyte of them. For
 as matter styll encreaseth, so wytte
 offended with to moche matter, op-
 pressed with burdeyn layde vppon
 hym, waxeth weye, feble, faynte,
 & requireth repose. Pardone me pra-
 ty babe. swete, fayre, and precious
 pledge, of the high loue and fauour
 of god toward vs. Pardone me, my
 penne can do noo more, thenne my
 smal wytt wyll suffre it. If my wytt
 were equall, to my loye, men shulde
 well

A COMFORTABLE

well perceyue. howe by thy byrth alone, sycke Englande is recouered. But he that can not do, as he desy-
 reth, muste eyther do as well, as he
 can, or els do nothyng. wherfore
 I beinge bothe to sorry for thy mo-
 thers deathe, and to gladde of thy
 byrthe, to say nothyng, and not a-
 ble to saye, as I wolde, haue giuen
 wiser an occasiō to shewe their wit,
 and to saye more in so large a mat-
 tier. It is inoughe for hym that can
 do no better, to shewe his harte and
 good wyll. Certes I coulde not but
 ioye, to se a prince borne, & a prince,
 sonne of suche a kynge, sonne of su-
 che a father.

¶ Philip king of the Macedones,
 hering that his quene was brought
 a bed with Alexander, that after was
 for his noble actes called Alexan-
 der magnus, Philip I saye, was
 twyse

C O N S O L A T I O N .

thwyse glad, fyste that he hadde a sonne, to whom he myght leaue his kyngedome, Secundarily, that he was bozne in the tyme of that great and famous clerke Aristotle, whiche myghte soo institute hym, with prudence and philosophicall preceptes, that he shulde not onely be able to kepe that he had left hym, but also able to encrease his kyngedome, if nede were, at the leste knowe how to gouerne his subiectes.

Nowe how moch greater cause, haue we to be gladde, that haue a prynce come of such a father, as can moche better instructe his sonne, for the gouernemente of a chysten realme, than euer coulde Aristotle, for an ethnyke state: It is verye true, that some men perchaunce woll denye, or at the least moche doubte at. All thynges be not to be soughte in
libra

A COMFORTABLE

libraries, in bokes. No no, he that hath with moche honour longe reigned, shall moche soner, yea, & moche better, teache a Prince, how he hath to gouerne his realme, than one that hath redden neuer so moche. Bokes do moche, philosophie in especial that parte of it, that teacheth a man, howe he shall order all the poyntes of nature, in him, beareth a greatte stroke, in all kyndes of lyfe. But yet a kynge, that hath gouerned many yeres, ofte tymes passing the pykes of fortune, the assaultes of his enemies, the malice of vnnatural rebels, the trappes of traiters, can doo moche more in instructyng a kynge, than a philosopher, that lyeth stil in a corner, gasing on bokes.

When Annibal dyuen from Carthage, came to Antiochus, & there bicause his name was gret throug
all

C O N S O L A T I O N .

all the worlde, beinge moche intreated, to here a gret philosopher rede, whose name was *Thormio*. *Anniball* refused not to doo as they desired hym : This philosopher talked, two or thre howres of the office of a *Capytaine* in warre, and spake of the science mylitarie, with very moche delite of his audience. At the laste, they moche wonderynge at *Thormios* eloquence and copy, asked *Anniball*, what he thoughte of hym, and howe he lyked his preceptes of warre. He made theym this aunswere, I haue saythe he, harde many dotynge fooles, but one, that more doteth thanne *Thormio*, hard I neuer. Trewely he had good cause to saye, as he sayde. for what can be greater arrogācie, then for a philosopher, that hadde neuer mette with his enemy, neuer come

in

A COMFORTABLE

in tent, neuer neither drawen bloud,
neither lost any of his owne, to giue
preceptes of warre vnto Anniball,
whiche so many yeres had stryuen
with the Romaynes, and almooſte
taken from them theyr ſtate? what
can Ariſtotel ſay, perſeuerance to the
rule of a realme, that kynge Henry
the. viii. hath not experience of it?
Yea I wol come nygher, what hath
he red to ſerue a pagan pryncce, but
our kynge hath redde moche moze,
to inſtitute a chriſte ruler: wherfore
euen as our ioye is nowe great, ſo
let vs on our knees deſyre almygh-
ty god, that it maye pleaſe him long
to gyue our moſte noble kyng Hen-
ry the eighte lyfe, vntyll our pryncce
his graces ſonne maye be able, not
only to take the realme at his hand,
but ſo to gouerne it, that we may ſe
hym as well heyre of his fathers
byghe

CONSOLATION.

high wysedome, and princely pol-
 icye, as of his estate and maiestie,
 and that the common welth, and al-
 so our ioye may haue a sure place to
 stand on. We shall do but as we are
 bound, if we dayly, both by priuate
 and publyque praiers euery one of
 vs, desire that our ioye may conty-
 nue full: the heape of our gladnes
 in no parte dymynysshed. What can
 we desyre of god, with more hope
 to optayne, yf we be not to euylle
 our selues than that princis, whiche
 throughe theyr realmes, sette forth
 the worde and glozie of god, maye
 bothe longe lyue theym selues, and
 also leaue suche heyres, as maye be
 mooste lyke vnto theym: God lo-
 uith to be lauded, not that he nedith
 oure prayse, but bycause he couey-
 teth to doo vs styлле good. And al-
 though we can not deserue suche
 good.

A COMFORTABLE

goodnes at his hande, yet he este-
 meth vs worthy to receyue a newe
 benefyte, whan we thanke hym for
 the olde. His ioye is, to do good, and
 almoste onely to man, for whom he
 hath created all thynges. God styl
 beginneth, stil prouoketh vs to loue
 him, and serue hym. Doth it become
 vs to thynke, this benefytte, whiche
 toucheth so many, to be recompen-
 sed with one or two generall proces-
 sions? No, we may thynke it an ea-
 sye thyng, all our lyues, to gyue
 hym hartp wordes, that all our ly-
 ues gyueth vs so many, so infynite
 his gyftes. Reken but one thyng,
 that doth the good, or hath done, or
 shall do, that commeth not of hym,
 he is contente thou thanke hym for
 none. is it not thy vantage, to laude
 and prayse hym, that seeketh it not,
 but even to knowe that thou arte
 glad,

C O N S O L A T I O N .

gladde, he dothe the good : We are nowwe, if it shall please god to lende our pynce lyfe, to weare the crowne after his father, as vndoubtedly he woll, if he shal not fynde vs vnwoorthy suche felycytie, we are nowwe I saye, well assured, that he, whiche shall be our lord, and soueraygne, is not brought in, to reigne ouer vs, by force of men, but chosen and sent vs by the hand of god, and his clere election, Strange bloude, god wyllynge, shall haue no power vppon vs. god hath declarid, that his mind is, that pynce Edward succede his father. If it other wyse chaunce, as god forbiddde it shulde, the faulte is ours. Certaynelye we muste not thynke, that in dypnkyng deper than we were wonte, or in wearyng the belles and belle ropes, or making of bonfires, we can shewe our

E.ii.

Selfes

A COMFORTABLE

selves worthe to haue this Prince
 our kynge. Not withstanding, it is
 wel done, to declare our hartes vn-
 to men by suche outward sygnes.
 But god is pleased an other waye,
 albeit in these, lyttel or nothyng of-
 fended. He loueth to see bournynge
 myndes, inflamed hartes, where the
 sparckles of hotte charitie may flye
 frō neighbour to neighbour, house
 to house, towne to towne, countrey
 to countrey. He loueth to see all on
 fire, all bournynge, all inflamed,
 These bonfires, he canne not chole
 but come to. These flames make
 god not our ghest, but a dayly, yea a
 continuall dweller with vs. Let vs
 make these fires, that is, one to loue
 an other in perfite charitie, euerye
 man, to thynke their neyghbours
 profite their owne, their losse as well
 to touche them, that it lyghteth not
 vppon

C O N S O L A T I O N

vpon, as hym that receiueth it. Let
 vs come ones to this mutuall loue
 and amitie, god vndoubted (whose
 ioy is, as Salomon saith, to be with
 the chyl dren of men) wolle not here
 be absente from our feastes. No he
 woll sende his dyshe, and sytte with
 vs. what dyshe trow you? not a nap-
 kyn ful of wafers hardeiy, neither
 a pottell of muscadell. No, no, his
 dishes be of an other sort. He gaue
 vs the laste day a pynce, if we take
 this as thankfully as we ar bound
 to do, I doubt not but he can sende
 the kyniges highnes an other wife,
 and many mo chyl dren. This we be
 assured of, lette vs do well, god wol
 doo to vs moche better. He can not
 doo soo moche good for vs, but he
 desyret to do yet styll moche more.
 Shall we refuse goodnes, whan it is
 offered, for the axinge? not denied,

E.iii.

if we

A COMFORTABLE

If we lust to take it: Shal we fond-
 ly seke sorowe, whan we maye haue
 pleasure: wepyng, whan we may
 laugh: Our fortune I trust is bet-
 ter, our ende, I trusse shal be good,
 that hath so ioyouse a begynnyng.
 God send long life to that we haue,
 we truste all pryncis, shall lerne of
 our soueraygne lord the kynge, to
 loue god, to serue hym, to seke his
 honour in all places, to sette forth
 his worde, whiche thing so pleaseth
 god, that almooste nothynge can be
 compared with it. ¶ King Asa, as
 we rede in the old testamēt, subuer-
 ted thaltars, that were set vp for I-
 dols, he brake the images, and cutte
 down the wodes, where men super-
 stitiously worshipped they wylt nat
 what. Thus doing he highly pleased
 god. Afterward he made a pclama-
 tion, & gaue cōmandement, that all
 the

C O N S O L A T I O N

the Jewishe people shulde seeke the
 lord god, whome their fathers had
 worshypped, & that they shuld kepe
 his lawe and his cōmandementes.
 He cast downe al their false ydolles,
 all the alters that they stode on, yea
 and that most is to be noted, he for-
 gettyng nature, or at the least ouer-
 commyng affection with godlynes,
 deposed his naturall mother frome
 her imperiall maiestie, bycause she
 set vp an idoll in the wodde. And so
 he had his realme quiete for a long
 season. After this came Zaraye an
 Aethiope, with a thousand thousande
 souldiours, besydes such as faught
 in chares. Asa beinge nothyng a-
 frayde of theyr greatte nōumbre,
 mette with hym, and all his. But
 or euer they dydde fyght, Asa sayde
 thus vnto god, Good lord, it is as
 possible for the to defend them that

A C O M F O R T A B L E

haue no strengthe, with a fewē, as
with a great meyny. Helpe vs our
god, our truste is in the. The Ethi-
ops by and by, were striken of god.
They fledde, their cyties were ta-
ken, they kylled, and spoiled of all
their aide. Here Azarias hauing the
spirite of god, met with kynge Asa
at his retourne to Hierusalem, and
sayde thus to hym, Here me kynge
Asa, harken you people of Iuda,
and Beniamyn, God is with you,
bycause you haue bene with him, if
you seke him styll, you shall fynde
hym, and if you leaue hym, he woll
leaue you. Whan Asa had hard his
wordes, he was highly comforted,
and toke away al the abominations
out of the lande of Iuda & Benia-
min, and made an alter in the honoꝝ
of god, and called together, not only
all his owne subiectes, but also all
the

C O N S O L A T I O N .

the straungers, that were in his dominion, and did great sacrifice vnto god. And there made a leage to seke the lord god of theyr forefathers, with all harte, all desyre agreinge, that he that dyd not seke the lord amonges them, shulde dye, were he yonge or old, man or woman. Thus they sware all, to abyde this lawe. and were wonderfull ioyouse, that they hadde made this leage. They with all theyr wylls soughte the lord, and he was lyghtly founde, and gaue theym peace, quyetnes, gladnes of harte all aboute.

¶ As long as Asa sought god, god was euer with hym, but after, whan for feare of Baasa, he sought helpe of Benadad, kyng of Syria, a paynym, an ethnicke pryncce, leauynge the trust that he was wonte to haue in god, The prophete Ananye came

E. v.

to

A COMFORTABLE

to Asa, and said to hym in this wise,
Bycause thou hast put thy truste in
the kynge of Syria, and not in thy
lorde god, the kynge of Syria and
his hooſte, is escaped thy handes.
were not the Ethiopes and Liby-
ans of a farre greater power, bothe
of charpottes, horſemenne, and also
fotemen, and yet god gaue the, the
victorye vpon theym: Thou ſhalte
not lacke warre, ſyckenes, ſorowe
ynoughe. Marke the ende. Asa fell
ſycke, and ſought not helpe of god,
but put his ſpeciall truſt in phyſyke.
ſo he ſoone after deceaſſed.

¶ Joſophat his ſonne, leauyng the
faultes of his father, and folowynge
the vertues of godly kynge Dauid,
prospered wonderfully, his realme
was conſyrmed, he enryched, his
name great in al nations. why? The
texte is playne, bycause he ſought
god,

CONSOLATION.

god, & kepte his commandementes,
bicause he cutte downe the woddes,
and dyd not onely hym selfe set his
harte all vpon god, but dyd what
he coulde, to cause his people to do
the same. He vsed a goodly waye.
He sente in the thyrde yere of his
reigne, certayne of his nobilitie Ab-
dias, Zacharias, Nathanaell, and
Micheas, with other, to teache his
people in the cities of Iuda, he ioy-
ned with those many of the ieuites,
men well sene in the lawe of god,
Samias, Nathanas, Asiel, Semi-
ramoth, and with them two priestes
Elisama, & Ioram, and gaue them
the booke of the lawe of god with
them. They wente from citie to ci-
tie, and taught the people, the lawes
of god. Harken what folowed, all
the kyngedomes of the erthe were
afrayd of the lorde: none durst wage
batayle

A COMFORTABLE

battayle agaynst kynge Josophat.
 So the Philistians his ennemyes,
 were glad and fayne to sende hym
 great gyftes. The Arrabiâs sought
 his fauour. He went styll forwarde.
 In matters doubtfull he had euer
 in his mouthe, this sayinge, mete
 for euery man, but metest of al men,
 for a kynge, CONSVLE VER-
 BVM DOMINI, Take counsell at
 the worde of god. Achab despyed
 hym, to go to the warre with hym.
 He wente, Achab was slayne, Jo-
 sophat not hurte. Wherefore Jehu
 the prophete sayd to hym, Thou art
 blessed, bycause thou cuttest downe
 the woddes, and diddest prepare thy
 harte to seke the lord god. Howe
 many tymes dydde god shewe to be
 his debtour, for puttyng away ido-
 latrie, for sekynge hym: he lyued styll
 in glozie, and dyed in all honoure.
 Howe

C O N S O L A T I O N .

Howe short a raigne had his sonne:
 what sorowe in it, bycause he lefte
 god, and wolde not do as his father
 dydde: Howe lytell whyle reigned
 Joas: Rede the historie, see why he
 fell, god sought, saueth, god losse, le-
 seth. Jothan was riche, myghty, ful
 of honour. The scripture sheweth
 the cause. he sought the commande-
 mentes of god, and folowed them.
 There were an. C. x. thousande
 slayne in one daye. Why were they
 so: They lefte the lord god saythe
 the texte. Howe was Achaz punys-
 shed: howe many lost he: His sonne
 Ezechias sawe the cause. and light-
 ly amended the faute. For euen in the
 fyrst moneth of his reigne, he called
 the priestis and Levites vnto hym,
 and said thus to them, Here me you
 Levites, be ye holy your selfs, make
 clene the hous of god, take out of it
all

A COMFORTABLE

al vncleannes, our fathers haue sinned, & done euyl in the sight of god, leaupng hym, tournyng their faces from his tabernacle, and their backs to it. They shutte the dozes, and put out the candels, They bourned not their incense to god, they offered not theyr sacrifice vnto hym.

The sense of these textes, maye well be sene, without an expositour. The dozes were shutte a great long season, the candels out, we in the dark. But I wolke leaue the handelynge of the histories, I woll but tel them euen as they are.

After he sawe the priestes in good order he sent messāgers, that in his behalfe preched thus vnto the people, Chylderne of Israell, come a-geyne to god, conuerte your selues to hym. Be not as your forefathers were, whych he left god, and were destroyed.

C O N S O L A T I O N .

stroyed. This Ezechias all be it he serued god well a great whyle, yet sometyme he felle, and shewed hym selfe to be inan, but his falles were suche, that god euer holpe hym vp ageyne. He vanquished the mighty kyng of the Assirians, haupng an angell vnder his banner, he prospered al his reigne, and died with muche glorie.

These histories of the bible maye teache vs many thynges. We may perceyue by theym, who is the gyuer of al our felicitie. and for what cause he gvueth it. we see, howe we maye conserue the goodnes of god towarde vs. Why we doo leese it, yf we lose it. ¶ Wherfore lette vs folowe the steppes of our most gracious soueraigne lord, whiche most diligently hath sought the pleasure of god, his wpll, his lawe, his commaun-

A COMFORTABLE

mandementes, he hath dryuen out
of his moſte fortunate realme, the
Philiftians, the ennemies of Chriſt,
and his true religion, the biſhop of
Rome, & his adherentes, that were
ſwozne to lyke, all that hym luſted,
hyzed to ſtoppe, and put out of his
righte courſe, the lyuely water that
runneth to everlaſtynge lyfe, hyzed
to beere the children of Iſaac, ſuche
as were the trewe worſhyppers of
Chriſte, and laboured to fynde oute
the veray heed and ſprynge of this
water. His highnes hath remoued,
and taken vp, all their pipes of ſub-
tiltie, craſte, deceite, and falſheed.
They ſhall no moze conuerte this
heuenly liquoz vnto their lucre, am-
bition, pride, arrogancy. The heed
is founde, the water nowe runneth
rightly in his trewe courſe. All his
graces ſubiectes, may frākely come
to it,

C O N S O L A T I O N .

to it, cary with them, & giue it where they se nede. Euery man may nowe drinke his saluation, whiche befoze gulled in nothing but cuppes of errors, dragges of vntrouthes. His grace biddeth vs harken to the prophete Ezechiel, that saythe, walke not in the pzeceptis of your fathers, kepe not their decrees, walke onely in my pzeceptes, kepe my decrees, & lyue after them, and ye shall lyue in them. Seke saith Christ, & ye shall fynde. Knocke, and the doze shall be opened. Where shalte thou seke: in thy fathers lyfe: thou runnest into the darke. Thou shalt but wander, excepte thou take a candel with the. The candelle is, as the Prophete sayeth, the worde of god, *Lucerna pedibus meis verbum tuum domine*. Your fathers and bzyethern, saith Ezechias, departed, and went from god, therfoze

A COMFORTABLE

foze he hath destroyed them, as you
 se. Surely god sooner pardoneth
 Sodoma, and Gomorra, than suche
 as ones knowe the truthe, and after
 agaynst theyr conscience, wyckedly
 do oppugne it. We shall neuer be
 able to susteyne the wrothe of god,
 yf we leaue that we knowe, to be
 good, godly, trewe, and cleaue to
 that, we knowe to be false, wycked,
 naught. He sooner forgyueth them,
 that kyllied his sonne, than suche as
 go aboute to oppresse truthe. Chyste
 coulde not, but dye ones, Treuthe
 can neuer dye. Wherfoze let vs set
 our feete in the steppes of our so-
 ueraygne lord the kynge, whiche
 moste worthy the name of a chysten
 prince, applyeth his hole lyfe to no-
 thyng so moche, as that all we his
 subiectes may make this leage with
 hym, To seke god with all our hart-
 es,

C O N S O L A T I O N .

ces, with all our studyes. He com-
 pelleth no man by deathe, as kynge
 Asa dyd, but he inuiteth all men by
 exhortations, by great benefyttes,
 moche rewardynge theym, whome
 he fyndeth in confederacie with his
 grace. Many his goodnesse hath
 made good, and yf at the laste we
 woll suffre hym to haue his hole
 pourpose, that is, to make vs all
 good, God vndoubted, so sought for
 of vs, woll be ours, dwell with vs,
 and we with hym, lackyng no parte
 of that benediction, whiche he with
 his blessed hande powreth vpon all
 them that seke to serue him. We shal
 haue here plentie of al thinges, peas
 and quietnes, loue & con corde. And
 after this life, eternal ioye, ioye, that
 thā shal ende, when god endeth, that
 is, neuer. Joye, that while it lasteth,
 is so great, that neyther tongue can
 tell

A COMFORTABLE
telle it, no: harte imagyne it. Ioye
with hym that is the auctour of all
ioy, or rather ioy it self, with whom
who so euer ioyeth, findeth al other
ioyes, as farre vnder his ioy, as ex-
treme sorowes be vnder al our ioy-
es. With him I saye, vnto whome
be all honour, all rendring of than-
kes, all praise gyuen of all men; in
all places, at all tymes. Amen.

LONDINI IN AEDIBVS
THOMAE BBR-
THELETI REGII IMPRESS-
SORIS.
AN. M.D. XXXVII.
CVM PRIVILEGIO.

Handwritten note in cursive script:
This is the work of a long disputation
not only affirming but also proving
the truth of the same by many
arguments as most fit the same
purpose. (The rest of the text is illegible due to fading and bleed-through.)

